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The Masonic Craftsman

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of Freemasonry*

In This Issue: "The Gospel of Freemasonry"

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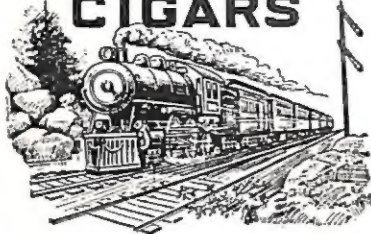
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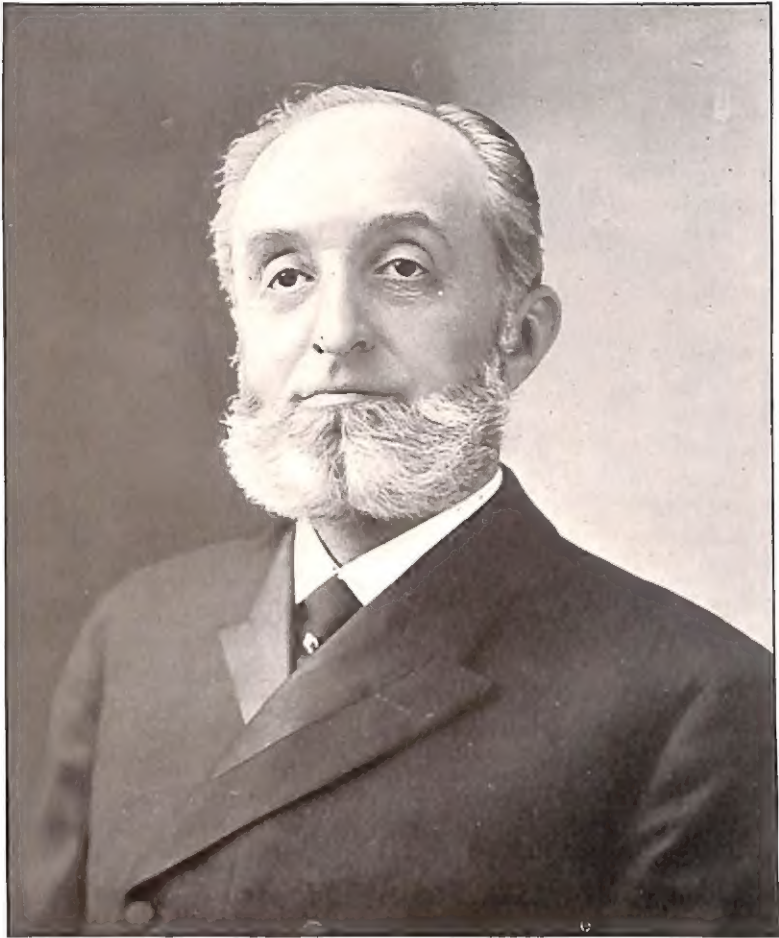
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A In the death of Right Worshipful
VETERAN Arthur G. Pollard of Lowell, at the
PASSES advanced age of 87, a figure of fine
Masonic proportions is removed from
Massachusetts Freemasonry.

Of the best type of New Englander, this distinguished brother was as well loved as any man in the fraternity in this jurisdiction. Quiet and unobtrusive to a degree, yet with a sound view of life and the particular application of Freemasonry to it, he has been a pillar of strength in the councils of the organization.

No monument is needed to attest his worth; for enshrined in the hearts of thousands whose lives came under the beneficent influence of his delightful and inspiring personality there will remain enduringly a sentiment of love and affection for one who, above all, was a Man and a true Mason.—A. H. M.



NEW ENGLAND MASONIC CRAFTSMAN

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MEMBER MASONIC PRESS ASSOCIATION

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N. P. D. Perusal of the annual proceedings issued by the Grand bodies of the different Rites cannot fail to reveal a disconcerting loss in membership because of suspensions for non-payment of dues.

It denotes a distinct lack of interest on the part of members in any organization, Masonic or otherwise, when men are unwilling to pay the often nominal sums required yearly for the legitimate needs of the organization. The condition is a serious one and should be the object of careful thought on the part of the heads of the bodies.

Doubtless it is true that many men entering the fraternity with high motives and maintaining fairly active or semi-active interest in their Blue lodge have felt that they were dragooned into the so-called "higher bodies." They have not, perhaps, really wanted to go ahead of their own free will, but because of persistent persuasion or if preferred, "high-pressure salesmanship," have affiliated with other organizations in which they really had no particular interest; then it is only a question of a short time before they cease to feel any urge to retain membership. The proper thing for these men to do, of course, is to resign; their disregard indicates indifference to suspension for N. P. D.

There are some men to whom the lure of the dramatic or the desire to serve in the working ranks of the more spectacular rituals will always appeal, and these frequently are the backbone of the membership and sometimes at elaborate ceremonials form a majority of those in attendance. It is an unhappy and unhealthy condition. Either the newly made member should be allowed to express and exercise a free choice in the matter of his Masonic affiliation or the program or work of the organizations themselves should be made sufficiently interesting to persuade him that he has gained something really worth while and will value his membership to the point of not merely meeting the minor obligation of his dues but wholeheartedly supporting the worthy projects to be found under the fostering care of the body, and which are the true measure of the value of Freemasonry.

Freemasonry was never intended to be a popular body. Its work and appeal is essentially to the quiet mind where service primarily is the watchword. The specious claims of enthusiasts, whose judgment or vision is not tempered by the essentials is apt to do harm rather than good.

Isn't it better to have a small, contented and conscientious group of workers banded together for service than a host of individuals whose sentiments are cold toward the purposes for which the order stands?

Masons should strive to secure only the very best candidates by conservative and careful methods. In a matter of such serious moment one discontented brother is a source of distinct irritation, but the whole order is benefitted and its standing raised to greater

heights when its membership is composed solely of the best men who have in every case been found to be duly and truly tried and are worthy and well qualified.

EAST AND WEST At the risk of inviting criticism or appearing to foster controversy, the CRAFTSMAN prints below an editorial item from the April issue of *The Masonic World* (California), in which the editor of that excellent journal comments on a criticism by one of our readers who had taken exception to his views, which had been reprinted in this publication.

We have never met either of the gentlemen who thus discuss each other. We do know something of both, for "by their works shall ye know them." Brother Joseph E. Morcombe, now resident in that glorious state on the other side of the continent, has always held our highest admiration as a man who, with highest motives and a trenchant pen, has expressed many constructive opinions on Freemasonry. It is doubtful if there is a living Masonic writer in this country today who is his equal, when it comes to clear expression. We respect his views highly. He is a qualified critic.

On the other hand his critic here, Brother George E. Baxter, has spent a lifetime in the service of Freemasonry. As an officer for many years, he has undoubtedly been in close touch with many factors in the life of the institution, but we suspect his circle is somewhat circumscribed.

Our own opinion is that both these excellent brothers are seeking the same end, and are equally solicitous for the welfare of the Craft. If they could meet, doubtless this would be found to be true.

It is well to know that men so far apart geographically are yet, by the common tie of Masonic brotherhood, very close in their interest in Freemasonry, and it would be a pity that in a matter of expression any tendency to acrimony should appear.

The article above referred to follows:

A CRITIC OF THE CONSERVATIVES

"*The Masonic Craftsman* (Boston) lately did this editor the honor of reprinting an article appearing in these columns. It had as subject the necessity of finding a more practical and resultful work for Masonry, if it is to hold place of worth in the world. The argument was directed against wasted effort and the giving over of all energies to matters that are, after all, no more than preparatory, or means to an end. A very indignant writer sent a letter to the *Craftsman*, which publishes the same, as it should have done. It is worth preserving as an example of how words can be used to a considerable length in effort to express very turgid and inconsequent thought. This editor is very effectually 'panned.' But we are unable to discover a single sentence that permits reasonable answer. This brother seeks to tell what we have said, in a manner doubtless to suit himself, with the result that his version is totally unrecognizable. One can judge of the reasoning and writing qualities of this critic from the following: 'The great law of the day is writing—literature—and it has developed a great constipation of thought, and you know the rest.' The ancients had a proverb full of application in such cases: 'In the presence of human stupidity even the gods are dumb!'"

A Gospel of Freemasonry

By SILAS H. SHEPHERD

I

One thousand and four years before the Prince of Peace came to earth to teach the New Dispensation, Solomon, King of Israel, dedicated the First Temple upon Mount Moriah. According to the records this was three thousand nine hundred and thirty-two years ago.

"And the Lord appeared to Solomon by night and said unto him, 'For now, have I chosen and sanctified this house, that my name may be there forever, and mine eyes and mine heart shall be there perpetually'."

This house which Solomon had erected unto the Lord required seven years in its building, and the services of 153,000 men to complete the structure. This temple, wrought with so much care, which resembled more the work of the Grand Architect of the Universe than the handiwork of Hiram the Builder, was destroyed by the ruthless hand of Nebuzaradan, Captain of the host of Babylon under Nebuchadnezzar the King, at the time when Jerusalem was laid waste by the Chaldeans, who carried away all the holy vessels to Babylon. Thus the beginning of Freemasonry. How about it now?

From the day in which the "Three Grand Masters" entered into their compact slowly but surely Masonry began its progress. Century after century it has grown for three thousand years or more, until today its members are almost past numbering, like the sands of the sea. In every nation and among all the peoples of the earth its secrets are imparted and understood by all who have knelt at its altars and attended prayer, who have been taken by the right hand and ordered to "Follow your guide and fear no danger." All over the world and in every clime its lamps are kept trimmed and burning, and their bright rays will shine until time shall be no more.

In that day, over fifty years ago, when I first knelt before the sacred altar and listened to the inspiring words there imparted to me, I felt that the Shekinah, the very presence of the Grand Architect, had come down from God out of Heaven,

to bear witness to the vows I there made, as I received the first lesson of the "Greater Mysteries" unfolded to me, wherein I promised to help "Feed the hungry, clothe the naked and bind up the wounds of the afflicted." How well I have kept those vows, and performed these obligations, let my brethren who know me best, bear witness. Here I learned the lessons of Faith, Hope and Charity, the greatest of which is Charity. I had been a wanderer upon the face of the earth, far from home, due to the Great Rebellion, where the hand of brother was raised against brother, and father against son. I had been subjected to hardships and deprivations of many kinds, and none had called me brother, until I received Masonic light. You, who have trod the hard and flinty pathway of the orphan boy, alone can appreciate the inspiring words there imparted.

I have wrought in the Masonic quarries; I have helped dig among the ruins, and bring to light the "Word of God" that had been lost for four hundred and seventy years, but preserved by the wisdom of Solomon. I have sat for days and nights, listened to the wonderful lessons, and participated in the magnificent panoramas of the Rites and helped teach these marvelous lessons to others; I have had all the secrets of Freemasonry from the Entered Apprentice to that of Sovereign Grand Inspector General of the Thirty-third and last degree imparted to me; I have, in turn, led the blind in paths they had not known, and made darkness light before them; and I have this confession to make: Like most mortals I have not paid my vows unto Jehovah in the fullness of His due, as I promised, for to do this in heaping measure requires that no crooked paths be made, but with "Faith in God, Hope in immortality, and Charity unbounded," the perfect Mason must never fail. Yet, I have tried in my meek and humble way, to perform my obligations towards all, not only Masons but to all mankind.

I have heard the cry of distress, not once, but many times, and from many sources, and I have never

turned aside with a deaf ear wherein duty called. "Duty is the first great law of Masonry," and we are taught that it is "as inflexible as fate, as exacting as necessity, and as imperative as destiny." Duty is with us always, and the Mason who refuses to hear the cry of distress or the call of duty, whether towards a Mason, or one who does not believe as we do, is not doing that which he promised to do, with Almighty God as witness to his vows. Men seem to feel that receiving the secrets of Freemasonry is the end of a perfect day when, in reality, it is the very dawn, and the beginning of their Masonic work for humanity and for God. "He that giveth to the poor, lendeth to the Lord," and it is God's promise that it shall be returned again manyfold. The trouble with too many Masons is, they are afraid to open an account and bank with the Lord. Like the priest and the Levite, they pass by on the other side instead of doing as the Good Samaritan did. Have I ever been deceived by a Mason? Not once, but many times. I have had men credited with being Masons lie to me so beautifully, and that "on the square" that it seemed a pity for them to emphasize their word of honor by talking about being on the square, and then lie the stars almost out of the sky. This kind of Mason would sell you a gold brick and swear on the square that it was 24-karat solid clear through, when you'd have to handle it with care to avoid wearing off the sugar coating. "Not everyone that saith unto me, Lord, Lord," is going to get his passports visaged at St. Peter's gate. I have long since adopted this trademark, "Trust in God, all others C. O. D." But I don't live up to it. I've had some hard jolts "on the square," but that does not alter the fact that a true square is an angle of ninety degrees or the fourth part of a circle. It's your duty and mine to watch the jigs and dies from which we build things, and to make due allowance for atmospheric changes! Do your duty well, whether the other fellow does his duty at all or not, and "Cut the cards!"

II

In giving Solomon, his son, charge concerning the House of the Lord, which Solomon afterwards builded,

and which has been called The House of Mystery, David said unto him, "Be strong and of good courage and do it. Fear not, nor be dismayed, for the Lord God, even my God will be with thee. He will not fail thee nor forsake thee, until thou hast finished all the work for the service of the House of the Lord."

When the Gibletes, who wrought so faithfully at the building of the first temple, had tendered their services in rebuilding the temple, "without the hope of fee or reward," they were cautioned, in their excavations, to observe and preserve everything of value, because it was believed that hidden among the columns and pilasters, would be found some of the most valuable implements and treasures used in the construction of the first temple and that there, safely preserved, were some of the most important and valued of all the records of the Fraternity. It was known unto a few of the faithful that Solomon personally directed the building of the Nine Arches which had their ending under the Sanctum Sanctorum, or Holy of Holies, where God's presence was supposed to be, before the destruction of the House of Mystery. Solomon had received his instructions from David, his father, how to proceed with the work of erecting the first temple, which we learn from the records of Flavius Josephus required seven years in building. Further, Josephus declares that in all the seven years in which the temple was under construction, it rained not in the day time that the workmen might not be hindered in their work, but always during this period it rained in the night. Some idea of the magnitude and beauty of the first House of the Lord may be had when we know it required 153,000 workmen, including those who hewed the stones in the quarries, and raised them, that they might be taken to Joppa by floats, and hauled overland to Jerusalem, where they were set in place with wooden mauls, for "There was not heard the sound of ax, saw or hammer or any tool of iron during all the seven years wherein the temple was under construction." Hear, now, some of the things which David spoke unto Solomon concerning the House of the Lord:

"Now, I have prepared with all my might for the house of my

God the gold for things to be made of gold, and the silver for things of silver, and the brass for things of brass, the iron for things of iron, and wood for things of wood; onyx stones, and stones to be set, glistening stones, and of divers colors, and all manner of precious stones, and marble stones in abundance. Moreover, because I have set my affections to the house of my God, I have of mine own proper good, of gold and silver, which I have given to the house of my God, over and above all that I have prepared for the holy house, even three thousand talents of gold of Ophir, and seven thousand talents of refined silver, to overlay the walls of the houses withal! The gold for things of gold, and the silver for things of silver, and for all manner of work to be made by the hand of the artificers. And who, then, is willing to consecrate his service this day unto the Lord? Then the chiefs of the fathers, and princes of the tribe of Israel, and the captains of thousands and of hundreds, with the rulers of the king's work, offered willingly, and gave for the service of the house of God, of gold five thousand talents and ten thousand drams, and of silver ten thousand talents, and of brass eighteen thousand talents, and one hundred thousand talents of iron. And they with whom precious stones were found gave them to the treasure of the house of the Lord, by the hand of Jehiel the Gershonite. Then the people rejoiced, for that they offered willingly, because the perfect heart, they offered willingly to the Lord; and David the King, also rejoiced with great joy."

Thus had David laid up great treasures, added to which Solomon gave in abundance, and so did Hiram, King of Tyre, when he had received the messengers of Solomon who bore this message to Hiram the King:

"As thou didst deal with David, my Father, and did send him cedars to build him an house to dwell therein, even so deal with me. Behold I build an house to the name of the Lord, my God, to dedicate it to Him, and to burn before Him sweet incense, and for the contin-

ual shew-bread, and for the burnt offerings morning and evening, on the Sabbaths, and on the New Moon, and on the solemn feasts of the Lord our God. This is an ordinance forever to Israel. And the house which I build is great, for great is our God above all gods. Send me, now, therefore a man cunning to work in gold, in silver, and in brass, and in iron, and in purple and crimson, and blue, and that can skill to grave with cunning men that are with me in Judah and in Jerusalem, whom David my Father did provide. Send me also, cedar trees, fir trees, and algum trees, out of Lebanon; for I know that thy servants can skill to cut timber in Lebanon; and, behold, my servants shall be with thy servants, even to prepare me timber in abundance; for the house which I am about to build shall be wonderful great. And he made the most Holy House the length whereof was according to the breadth of the house, twenty cubits, and he overlaid it with fine gold, amounting to six hundred talents. And the weight of the nails was fifty shekels of gold. And he overlaid the upper chambers with gold. And in the most Holy House he made two Cherubims of image work, and overlaid them with gold. And the wings of the Cherubims spread themselves forth twenty cubits, and they stood on their feet and their faces were inward. And he made the vail of blue, and purple, and crimson, and fine linen, and he wrought Cherubims thereon."

And at the end of the seven years, when the building had been completed and the dedication was at hand, there came many wise men, and rulers from many lands, among them the Queen of Sheba who (when she had seen the wonderful building and had participated in the dedication, where fire came down from heaven, and consumed the offerings upon the altar, and the priests could not stand to minister at the altar because the glory of God filled the house of the Lord,) said, "The half had not been told me."

Hear, then, the prayer which Solomon prayed at the dedication of the Temple:

"Moreover concerning the stranger, which is not of Thy people, Israel, but is come from a far country for Thy great name sake, and Thy mighty hand, and Thy outstretched arm; if they come and pray in this house, then hear Thou from the Heavens, even from Thy dwelling place, and do according to all that the stranger calleth to Thee for, that all people of the earth may know Thy name, and fear Thee, as doth Thy people, Israel."

This magnificent Temple erected by Solomon, wherein the most wonderful artificers wrought so splendidly that it resembled the work of the Grand Architect rather than the work of man, was doomed to destruction by the hands of the profane. Yet, in the excavations of the workmen, the Gibletes discovered and brought forth the Ark of the Covenant which contained the word of God, that had been lost for four hundred and seventy years. It was the inspired wisdom of Solomon who, foreseeing the destruction of the Temple, had a copy of the Book of the Law, together with Aaron's rod, that budded and blossomed and bore fruit in a day, and other valuable treasures placed under the Ninth Arch, a place known to but few persons until the rubbish of the old temple had been cleared away. Thus, has Masonry had its part in the preservation of the records so precious to Christian and Pagan alike.

III

We read in the Book of Law among other admonitions of Moses the Great Law Giver of Israel, these words: "And if thou sell aught unto thy neighbor, or buyest aught of thy neighbor's hand, ye shall not oppress one another."

Then, when I recall the many promises made by everyone who has participated in the "hidden mysteries," and consider how far short we fall in living up to those promises, I sometimes wonder how we have made even as much progress as has been ours. We have been at it almost three thousand years according to the chronological chart by which we reckon time, and little by little we have grown in numbers each year of that time until we are a mighty band of brothers now. That we have done much goes without saying: but, com-

ing down to hard and flinty concrete facts, we have not "rendered unto Caesar the things which are Caesar's nor unto God the things which are God's," as we were admonished to do by the Man of Calvary. Far from it! I don't want to be considered a pessimist, or one who complains about the shortcomings of my brethren, when my own shortcomings may be even greater than theirs. But, what I do pretend to say in all truth and soberness is, that Masonry as a whole has fallen far short of the promises made by every man who has assumed its obligations. Many of us have been guilty of oppressing each other in the most flagrant manner and, disregarding the promises made on bended knee, have not hesitated to cheat, wrong and defraud each other on many, many occasions, until the Angel who keeps watch in the South, has gone back to the Grand Architect of the Universe and made known to Jehovah how far below the standard by which we promised to build the walls of God's Holy Temple have we fulfilled our vows: and that we have not put in the material "Such as is wanted for the building," but allowed many stones to pass the three overseers which were neither oblong nor square, but entirely unfit for use in the construction of character worthy of Freemasonry.

We have allowed ourselves to run riot in selecting the perfect ashlar, and admitted among our number those who never learned, excepting with lip-service, the real obligations of a good and perfect Mason.

These are serious accusations for one to make, but "Pity 'tis, 'tis true!" I am not offering any excuses for making these claims for they are true as the gospel, and I challenge any Mason to gainsay. That we have among our order the very best of men, the first of the flocks, both in quality and in numbers, is as true as is the fact that we have our share of the "Ring-streaked and striped" of the herds. The trouble with it all is that man is slipping in his "Duty to God, his country, his neighbor and to himself." Deny it as you may, but it's true. It's not only true with Masonry, but it's true with every religion, and every human organization! Woe, woe unto mankind, if the "Lost word" be not found. We'll find our-

selves wandering amidst the hills and mountains of darkness and despair, with the sacred stone sweating blood and water if the human race does not stop in its headlong flight after the flesh-pots of selfishness, of greed, and wrong doing.

After these things I saw another angel come down from heaven, having great power; and the earth was lightened with his glory. And he cried mightily, with a strong voice, saying, Babylon the great is fallen, is fallen, and is become the habitation of devils, and the hold of every foul spirit, and a cage of every unclean and hateful bird. For all nations have drunk of the wine of the wrath of her fornication, and the kings of the earth have committed fornication with her, and the merchants of the earth are waxed rich through the abundance of her delicacies."

The grand Masonic army owes it to God, to itself, and to the peoples of the earth, whether of our faith or opposed to us, to lift higher the banner of righteousness; to purge itself of all wrong doing (as far as is in human power to do) on the part of its members; and to become an example of pure and undefiled righteousness, thereby helping to stimulate the world at large by our own example to higher and better things in every way whatsoever; not forgetting that before we approach the altar to offer up our adorations to the God who gave us being, to put off the shoes of malice and hatred and wrong from off our feet, and bathe our hands in the pure waters which have their source in the River Jordan, that we may be sprayed with the hyssop of cleanliness of body and soul, that we may come forth re-consecrated to the cause of suffering humanity wherever found, and of whatever religion and belief. That we may become more helpful to all the world, and to men of every creed, that in so doing we may exemplify in the fullness the admonition of Him who taught us to pray:

"Our Father which art in Heaven, hallowed be Thy name. Thy kingdom come. Thy will be done on earth as it is in Heaven."

What Freemasonry needs is missionaries to go forth and preach the true gospel of its ritual, and then

live up to the teachings thereof. What we need most is men endowed with the spirit of the Holy Ghost, who will preach and teach the true dispensation *and live up to it*. The world needs this kind of missionaries, and we can afford to set the pace that will mean the purging of our own souls, and bring men of all religions closer to God, and closer to humanity, and to help them get further away from selfishness, unrighteousness, back-biting, and all human weaknesses, until it shall come to pass that to wear a Masonic badge is to be known as a true worker in the cause of humanity and of God. Then, and only then will the time come when men will see our good works in the highest degrees of perfection, and proclaim us as friends and brothers, whether they be of us or not.

"And I saw a new heaven, and a new earth, for the first heaven and the first earth were passed away; and there was no more sea. And I, John, saw the holy city, New Jerusalem, coming down from God out of Heaven, prepared as a bride adorned for her husband. And I heard a great voice out of Heaven saying Behold, the tabernacle of God is with men, and he will dwell with them, and they shall be his people, and God himself shall be with them, and be their God. And God shall wipe away all tears from their eyes, and there shall be no more death, neither sorrow, nor crying, neither shall there be any more pain; for the former things are passed away."

If each Mason would re-consecrate his life to the work of helping make this old world a fit habitation for the Grand Architect, when the time shall come for him to "Stand on Jordan's strand," how wonderful it will be to hear it said, "*Well done, thou good and faithful servant, enter thou into the joy of thy Lord!*"

Let us pray!

IV

In the sermon on the mount, the Lord said among other things:—"Take heed that you do not your alms before men, to be seen of them, otherwise ye have no reward of your Father which is in Heaven. But when thou doest alms, let not thy left hand know what thy right hand doeth. And Thy Father which seeth

in secret Himself shall reward thee openly."

I have watched folks, even Masons, drop in a dime for a worthy cause and make more fuss over it than a pullet cackling over her first egg. Then I've watched a Mason, not endowed with riches, act like he was ashamed of the fact, as he slipped a dollar in the collection in the most quiet manner possible. Now which, think you, is the real Mason and which the Pharisee?

I went to church one Sunday, many years ago, when a little deaconess was pleading for a just cause. I kept listening to an old boy, sitting right in front of me, yelling Amen! He pretended to be in rapport with the Heavenly Host, and to hear him making a noise you would have thought he was talking direct to the throne. But when the usher slipped the "corn popper" under his nose, in went a nickel, along with another back-firing that shook the shingles. I was wondering if I wasn't cheating the Lord when I let go of a quarter, but after this exhibition of wind I felt somewhat relieved over my own mite. It was all I had with me, but I followed it with an *encore* later on.

"Take heed that you do not your alms before men," and then for the love of Mike remember when you drop a "Lincoln-skin" in the jackpot for a poor and worthy brother, his widow or orphans, when called on to repeat later, that the dollar you gave last Christmas won't show the same self-raising effect that Elijah made possible with the cruse of oil. There are no more ravens to minister to the prophets in these days. Therefore, a dollar won't feed a hungry family more than six weeks; the very best that can be done with it.

There are too many Masons using their badges for trademarks in the business world, and too few of them willing to decorate the mahogany for helping "Bettie and the Babies" when the husband and father has been compelled by death to "put out the fire and call the dog."

I can never forget an incident in my early Masonic life more than fifty years ago, relating to a prolific brother who was strong in promoting a big family, but terribly short of ammunition to feed the little herd which gathered around the table three times a day. It was a pleasure to listen to the way in which "Dad-

dy" told the Lord how grateful he was for what they were about to receive. One day the father left the family and climbed the mysterious ladder which Jacob, in his vision, saw ascending from earth to heaven.

The good wife felt that the time to test the tensile strength of Masonry was at hand. The response to her first request for Masonic aid was generous, and included a side of meat, fifty pounds of flour and other things in proportion. If I could have indulged in a fifty-pound sack of flour in those days, I'd have felt I had inherited a gold mine. A dollar bill seemed bigger than the map of Rhode Island. But little old Plumb Lodge No. 472, with its sixteen members stood pat, and "Sugared the green" as though it had a roll of money big enough to choke a cow, and each member was assessed one peso. My own contribution left me in the position of the tramp who, having solicited a hand-out from a very stingy old lady, who responded with a dry crust of bread accompanied by the statement, "Not for your sake, nor for my own sake, but for the Lord's sake I give you this bread," replied: "Good Leddy, not for your sake nor for my sake, but for God's sake put some butter on it."

We go cantering down the pathway of life, stuffing our own tripe with half a grape-fruit, four strips of bacon, two eggs, toast and coffee for breakfast, while the little newsboy, shivering on a cold winter's morning, would be glad to have just one swig of hot coffee which you pour in the garbage-pail after you have finished your meal!

I was out early the other Sunday morning, and met a couple of newsboys, counting up their profits for the morning and they seemed satisfied with eighty-six cents profit between 'em! Remembering the hungry days of my boyhood as an orphan from the South in the days of war, and how I used to beat the sparrows to it in gathering up a crust of bread here and there, and hiding it until I could enjoy it alone, I slipped these two little boys each a dime. They eyed me with suspicion, and one of them bit his coin, the acid test of a newsboy in determining whether the money is genuine or not.

I have my own shortcomings and they are legion, but I thank God for

the helpful lessons of Masonic charity. The sweetest Christmas dinner I ever enjoyed in manhood was after being led by Good Capt. Griffiths, officer in charge of the Volunteers of America, in Madison, Wis., to a home wherein poverty and squalor held sway, and where six little children, the oldest 11 years of age, were huddled around a little stove, shivering with cold. And this on Christmas eve, the anniversary of Him who gave us Christmas day! The sainted wife of Old Cap Griffiths, who was with me many, many times in charitable work, helped put that house in order, and brought beds and bedding, and a baked turkey with cranberry sauce, and a little Christmas tree and candles to light it with, and a gift for every child. As Adoniram told King Solomon at the dedication services of the First Temple, in relating what he had encountered that caused his absence, "The God of the widow and the orphans sent me thither, and I ministered unto them!" We need more Adonirams in the Masonic world, and less outward display of Masonic jewels, big as horse-shoes, by those who pretend to hew to the line of Masonic rectitude, remembering that the Square is an angle of ninety degrees or the fourth part of a circle, and that the Letter G stands for God, the giver of all good.

Take the witness!

V

I read in the Book of Revelations these words: "*And I, John, saw these things and heard them. And when I had heard and seen, I fell down to worship before the feet of the angel which showed me these things. Then saith he unto me, see thou do it not: for I am thy fellow servant, and of thy brethren the prophets, and of them which keep the same of this book; worship God.*"

If it could be given to any man to see and hear the things which John saw and heard, surely it would have been given to John, the youngest of the twelve, and of whom it is written "The Disciple whom Jesus loved."

To John, the Christian Evangelist, and to John the Baptist, Freemasonry has dedicated its lodges for hundreds of years. It formerly dedicated them to King Solomon, who built the first temple to his God, that all men might know that his God was the God which Moses and

the prophets acknowledged as the one ever true and living God; the same yesterday, today and forever, and the God whom John the Evangelist worshipped continually.

The world is passing through a great crisis in the affairs of men. Crime never stalked abroad as now. John tells us that when "The thousand years in which Satan has been bound shall have expired, that Satan shall be loosed out of his prison, and shall go forth to deceive the nations of the earth." And again John says, "And I saw no temple therein for the Lord, God Almighty and the Lamb are the temple of it."

It would seem that the prophecy of John, or the truth of his vision was coming to pass indeed, and that Satan had been loosed again and was trying to make up for lost time.

What an opportunity is offered to any organization of men to hold aloft the banner of righteousness before the world. What an opportunity for Freemasonry to put on the whole armor of God, and stand forth to spread the glad tidings of great joy to all the world, leaving out all malice, and bitterness, and differences of opinion upon all that tends to breed strife; agreeing one with another, as did the Congress of Religions, which gathered at the World's Fair in Chicago in 1893. It was considered impossible at that time to bring men of every belief together, and have them give attention and consideration to the religions of all other men, until at this meeting Pagan and Jew, Moslem and Christian sat side by side and heard perhaps for the first time in history the beliefs of all men and gave due respect to the same. It was the true spirit of the "Fatherhood of God and the Brotherhood of man."

I was witness to the most profound impression made upon an audience of people a few years ago in Madison, my own city, when the headstone had been brought forth in the Temple of Freemasonry, and the stone which the builders had set at naught, had become the head of the corner and the keystone of the "Ninth Arch" had been duly installed; when this splendid structure had been adorned and beautified, at the dedication services, among the most beautiful of all the floral offerings was one bearing the insignia of the Knights of Columbus! When this house of mystery had been duly ded-

icated, an evening was set apart for the reception to the Knights of Columbus and their ladies. Gathered together were hundreds and hundreds of those who are not of our faith, but whose faith in God and in true Christianity is as sincere as our own. I sat upon the stage with one of the oldest and best Masons in Madison, now in Heaven. Next to him sat a Catholic priest, then the secretary of the Knights of Columbus, and then the Editor of the Modern Woodman, Ill. Bro. Charles E. Whelan, 33°.

No evening that I ever spent in a Masonic lodge did I enjoy more than when this good father talked as he might have talked to his own organization. Toleration for the belief of others was shown in every way. There were Masons present, as strongly prejudiced as any believer of Catholicism may have been prejudiced against Freemasonry, one or two of whom did not sanction this act of ours. But the genuine expressions of grateful appreciation that were heard on every hand, and the subsequent good feeling that has come from that meeting, were worth a thousand times more than the narrow-minded bigotry of those who opposed the holding of such a meeting. It had been said of the Congress of Religions, when the question was first considered, that such a meeting would break up in a free-for-all fight, if not worse. Instead of such a climax, men and women were drawn closer together in a bond of friendship and respect, than had ever been dreamed of by its most ardent advocates.

"And the gates shall not be shut at all by day; for there shall be no night there. And they shall bring the glory and honor of the nations in to it. And there shall in no wise enter into it, anything that defileth, neither whatsoever worketh abomination, or maketh a lie."

Let the true light of Freemasonry shine forth, and its votaries prepare a mighty crusade for righteousness, always respecting the rights of all men of whatever belief; and putting on the whole armor of God, go forth offering the right hand of fellowship to all men, and by their good deeds before men inspire others to follow the example. We will then have begun an awakening of the spirit that will bring forth fruit an hundred-

fold. Not only that, but we will by so doing disarm the prejudice that might otherwise be ours. There is but one way under the shining canopy of Heaven whereby the glory of God will be manifest on the part of Masons and that is by living up to the wonderful promises and requirements of the order, made on bended knees before the Three Great Lights, the first of which is the Holy Bible upon which all Masons promise to be good men and true. There is need of a mighty awakening on the part of the Craft throughout the world and you and I, my Brother, owe it to God, to our country and to ourselves to rededicate our lives to a closer walk with God and to do His bidding as vouchsafed by His word.

*O for a closer walk with God,
A calm and heavenly frame,
A light to shine upon the road,
That leads me to the Lamb.*

VI

I read in the Book of Matthew, that Jesus, at the last supper as they did eat, said unto them, "*Verily I say unto you, that one of you shall betray me. And they were exceedingly sorrowful, and began every one of them to say unto Him, Lord, is it I? And he answered and said, he that dippeth his hand with me in the dish, the same shall betray me. Then Judas, which betrayed Him, answered and said, Master, is it I? He said unto him, Thou has said.*"

All along the pathway of life we find a traitor now and then, and Masonry has not been exempt from this degrading act. Nearly a hundred years ago, William Morgan, the Benedict Arnold of Masonry, like Judas Iscariot who betrayed his Lord and Master for thirty pieces of silver, tried to sell the secrets of Freemasonry for sordid gold. Then came men who as Masons, are supposed to have committed a still greater crime by making way with William Morgan. One version is that he was bound hand and foot and cast into the Niagara River, above the falls. This version may be true, and it may not be true; but certain it is that William Morgan disappeared and was never seen again.

There stands in the cemetery at Batavia, New York, a monument almost a hundred years old, erected to the memory of William Morgan, paid for by contributions from anti-Ma-

sons. That monument has stood there through all these years without having been marred in any way by any Mason or friend of Masonry. If it is true, and there are strong proofs that it is, that Masons committed the crime of murder against this renegade Mason—the Judas Iscariot of Masonry—they, themselves will have to answer before the Judgment Bar for this unwarranted and unlawful act. Two wrongs have never yet made a right, and it has required many years for the outside world to become reconciled to the fact that Freemasonry never counseled or upheld this infamous act. Nowhere in all the annals of Masonry can it be shown that this order, older than the Christian religion, originating back in the centuries long before the days in which Judas Iscariot betrayed the Son of Man for thirty pieces of silver—ever sanctioned or condoned a wrongful act in any man. If it had been true, as the enemies of our order claimed, that Freemasonry was responsible for such a heinous crime as that for which it stood accused in the death of William Morgan, it would have been considered an outlaw organization, and banished from the world—as it would have deserved to be.

A traitor is the most despised of all human beings. Judas Iscariot, who helped send Jesus to the Cross on Calvary's mountain two thousand years ago, took his own life from remorse over the act. Benedict Arnold died, it is said, with a broken heart over having sold his honor on the auction block of infamy. and in his last hour put on the uniform which he had disgraced, and died an ignominious death of remorse. Such should have been the portion measured out to William Morgan instead of helping to glorify his name.

In the days of my youth, long before I was entitled to petition for Masonic honors. I bought a copy of Morgan's exposition of Freemasonry from a man who went up and down the land offering the book for sale, and telling of the awful crimes of which Freemasonry stood accused, for revenue only. That man who sold me that exposition was so impressed with the burial service of Freemasonry over the grave of the brother who carried my petition into Plumb Lodge No. 472, that he wondered if he might not yet become

one of us! While the jimson weeds grow around the monument of William Morgan, the Masonic Judas Iscariot of the long ago, Freemasonry flourishes in the state of New York, and all around Batavia, where that monument to a traitor to its secrets stands, the lessons of "Faith, Hope and Charity" Faith in God, Hope in Immortality, and Charity towards all mankind, there are over a hundred Masonic lodges in the regions round about. The Grand Architect of Heaven and earth is revered by thousands of Masons born since the days of William Morgan, and those who helped erect this monument to his name, thereby bearing testimony of their endorsement of his wrongful act. And this in the face of the fact that not a single Mason has ever offered the least evidence of approval for the infamous acts of those who took his life, and, who, in so doing, cast for a time a stigma upon an order older than the Christian religion, and considered to be more honorable than any order which was ever conferred by King, Prince or Potentate since the day when God said "Let there be light!"

I had heard Masonry denounced by the ignorant and the profane in the days of my youth, but, as I watched these mysterious brethren going quietly about their business, helping the poor and needy without a blare of trumpets, and in the crucial hour of dissolution, when death had come to one of its members, and I saw gathered around his bier, the oldest and most honored of all his neighbors and friends, the Craft, wearing the "Emblem of innocence and the badge of a Mason," as they sang:—

"Solemn strikes the funeral chime," and dropping a spring of acacia on his coffin, my heart grew tender at this evidence of their solicitation, and the concern they showed for a departed brother I then and there resolved that if I was permitted to do so, I would cast my lot with such an organization, despite the criticisms of the ignorant and the profane. And I hereby and hereon solemnly reaffirm my faith in the order which William Morgan sought to destroy, for his "Thirty pieces of silver."

There is nothing in or about Freemasonry, which could not be published broadcast to the world, that

would make the least particle of difference in its affairs. It will go on and on, in the even tenor of its way, while its enemies through ignorance

ridicule it. When the last trumpet on earth shall be sounded, the records of Freemasonry will bear testimony of its good deeds.

Lowell Masonic Temple

On June 6, 1926, a very disastrous fire occurred in Lowell which caused complete destruction of the ample Masonic apartments in that city, including the loss of every item of Masonic property except about a dozen oil portraits.

On the day after the fire the Lowell Masonic Association met and appointed a committee to formulate plans for rehabilitation.

Worshipful Grand Master and Grand Officers in the presence of 2500 Masons and many thousands of the public.

The Temple was dedicated by the Most Worshipful Grand Master in October, 1929, after the building had been thrown open for the inspection of over 10,000 visitors.

The building is of the Greek type of architecture and the accommoda-



THE NEW MASONIC TEMPLE AT LOWELL, MASS.

Temporary and satisfactory quarters were at once secured in the First Universalist Church, which were used until October, 1929. The Committee, after serious consideration of rental propositions, finally decided to report in favor of the erection of a new Temple. Land was secured on Dutton Street, very near the center of the city, but removed slightly from the traffic nuisance. A financial program was accepted at a mass meeting of the Masons of Lowell under which each member of the Lowell Lodges should contribute \$100.00 towards the erection of a new Temple. The cost of land and furnishings was to be covered by funds already available. Building plans were prepared which received the approval of the Fraternity and a campaign to secure funds was quite successful. So much so that ground was broken in November 1927 and in spite of delays caused by matters outside of the control of the Building Committee, the cornerstone was laid in September 1928 by the Most

tions ample for the various Masonic groups that occupy it.

The entrance is into a large entrance vestibule 21 feet wide leading to a foyer 25x40 feet. The entrance corridor is flanked on either side by a reception-room 33x28 and a smoking-room 23x26. A large coat-room is situated on the right of the foyer. Directly ahead of the foyer is the banquet hall, approximately 75 feet square seating 600 comfortably at tables. Fully equipped kitchen and serving rooms are on the rear of the building, 20x60 feet in size, both having a service entrance on Worthen Street.

At the East end of this banquet hall is an entertainment platform 17x20 in size with two dressing-rooms conveniently located. As this banquet hall is on the ground floor, the fire safety is practically 100 per cent.

From the foyer an easy run of stairs brings one to the Lodge rooms, Grecian Hall and Egyptian Hall. An ample corridor leads from the front

to the rear of the building where an exit is provided and also an officers' room which gives convenient access to the East of the Lodge Room and also the platform.

Grecian Hall is about 48x80 feet in size, seating 300 people and with an excess capacity of 700. It is decorated in severe Grecian style. The ceiling is very finely treated with cloud effect and the complete electrical equipment of the building gives all the color effects desired. This vaulted ceiling is studded with stars correctly placed in constellation groups. The furniture of this hall is plain heavy mahogany richly upholstered in blue. The floor covering is heavy pile carpet in an unobtrusive harmonizing tone and design. Back of the chairs in the Masonic East is a rich drapery which when drawn aside exposes a platform 20x48 in size. This is fully equipped with all paraphernalia and electrical effects for the presentation of dramatic and costume degrees. The organ in this room is a Frazee of ample capacity for all Masonic work.

Immediately adjoining Grecian Hall, and separated only by an entrance corridor is Egyptian Hall, 28x60, seating 125 usually, but with a capacity of over 200. The decorations of this hall are Egyptian in every detail and it is considered one of the most attractive small Lodge rooms in the Jurisdiction.

Immediately over Egyptian Hall is the Sodality Hall of the same size and fully equipped for Lodge work. Both of these halls have smaller organs of ample capacity.

On the third and fourth floors immediately over the main corridor are the armories and guard room for the Commandery. These armories are each 28x104 feet and contain 600 individual steel regalia lockers and a comfortable lounging room for the officers and guard of the Commandery.

In the front of the building on the second and third floors are the social quarters consisting of a large reading-room, 28x44, and over it the club room for billiards and pool, 28x78 feet in size. The whole building is heated by oil and the ventilation system is of the latest approved type.

On the day of dedication the Temple was found to be completely furnished and fully equipped. No necessary detail remains unfinished.

There is no mortgage on the property and a small debt is amply covered by money pledged by members which is being paid in regular installments.

The increased cost of maintenance over the former rented apartments amounts to an average cost of \$2.50 per member per annum.

The committee in charge of the erection of this building consisted of: Arthur D. Prince, Frank L. Weaver, Harry G. Pollard, Avery B. Clark, Charles E. Bartlett.

The above modest account of a beautiful building furnished by the

chairman of the Building committee, Most Worshipful Arthur D. Prince, does not indicate the amount of devoted labor on the part of the committee, and particularly its chairman. Anyone familiar with the innumerable details attendant upon the execution of any building enterprise may form some idea of the immensity of the undertaking. Too much praise cannot be given Most Worshipful Brother Prince and the members of the Committee. The Craft in Lowell is to be congratulated upon having men of such fine Masonic spirit in their membership.

The Christian's Sextant

By J. M. DUER, 32°

Those of you who have been to sea are familiar with the sight of the Captain standing on the bridge at noon peering through an instrument called a sextant. By means of the sextant, data given in the Nautical Almanac, and noon by the chronometer giving Greenwich time, he can find the latitude and longitude and know the exact position of the ship.

When clouds obscure the sun the captain has to estimate his position by dead-reckoning, that is, estimating his speed, direction and the time elapsed since his last observation, he reckons his probable location. With modern steam vessels and accurate instruments the navigator is reasonably sure of the exact location of the ship without using his sextant, but he does not like to trust the safety of his vessel to dead-reckoning for many days without making sure of his position, by the use of the sextant and the heavenly bodies.

Easter is the Christian's sextant giving him accurate information and confirmation concerning the basic fact of the Christian religion. The whole Christian system stands or falls with the truth or falsity of the resurrection of Jesus Christ, "Who was declared to be the Son of God with power, by the resurrection from the dead".

On Friday Christ was crucified and buried in Joseph's tomb. His enemies sealed the stone at the door with the Roman seal; death was the penalty for breaking a Roman seal. To be doubly sure they placed a

guard of trusty soldiers to guard the tomb. The columns of the temple of hope are shattered and prostrate. The brethren are bowed down in deepest dejection. Evil seems to have conquered, virtue has been slain, the light has been eclipsed, and darkness seems to reign.

On Sunday morning that tomb was empty and the living Christ appeared, to single individuals, small groups and larger companies over a period of days until he had convinced his skeptical brother James, as well as his believing disciples that he had risen from the dead. This was no easy task. They would not believe the testimony of other disciples that they had seen Him. Thomas would not believe the word of ten; but when he saw Jesus he said, "My Lord and my God," and believed with all his heart.

How this miracle happened no man can say. That it did happen no man can doubt who believes historical evidence. The bodily resurrection is as well attested as any fact of history. For ages men had been sailing the sea of life with only dead-reckoning to help them to guess at their location. "If a man die shall he live again," was a question as old as the ages. Man could hope and desire, but he could not know.

The historical fact of the resurrection answers that question forever, and serves as a sextant to bring finite man into contact with divine truth. Since Christ lives, we shall live again. He is the first-born among many brethren. He prom-

ises that as many as receive Him, to them He will give the right to become Children of God. He gives us the right but does not force sonship upon us. He invites us to come as willing guests, but does not condemn us as criminals.

Easter should be the day of days for us as Masons. On this day "the light which lighteth every man coming into the world," broke through the clouds of ignorance and shone forth with divine warmth and power proclaiming that "a new Law, the Law of Love, had begun to rule upon the earth".

The rest of the year we may walk by faith and depend upon dead-reckoning, but today we stand on historic evidence and know that the One who was dead but is now alive forevermore has won the victory over death and darkness for us.

As Sons of the Light let us chart our course by use of the sextant of knowledge, secure in a belief that our trust is well founded, and that if we will but follow the New Law, we will in due time safely arrive on that other shore where Love and Peace and Happiness shall reign for all eternity.

1730-1930--An Interview

FROM *The London Freemason*

Two hundred years ago, in June, 1730, the Grand Lodge of England (then itself only 13 years old) gave authority to Bro. Daniel Coxe, as Provincial Grand Master of Massachusetts, the first indication of organized Freemasonry across the Atlantic. During the last fortnight M. W. Bro. Herbert W. Dean, who holds the office of Grand Master of the Grand Lodge of Massachusetts, has been spending some time in London; and last week an important conference took place of representatives of the Grand Lodges of England, Ireland, Scotland and Massachusetts, its object being discussion of the present condition of the future of Masonry in China, where all four jurisdictions are represented. Bro. Dean is accompanied by V. W. Bro. Charles C. Balcom, Grand Marshal of the Grand Lodge, and they were honored and interested guests on Monday at the consecration of the Kenelm Lodge, 5158, by V. W. Bro. C. R. I. Nicholl, G. D. C., reported elsewhere.

In the course of an interview between Bro. Dean and the editor of *The Freemason*, before our visitors left for the Continent (whence they proceeded

to Egypt, India and the Straits on their way to China), many subjects of Masonic interest were discussed. Bro. Dean spoke in the highest terms of the friendly and fraternal welcome he and Bro. Balcom had received at the conference last week, and of the excellent results which he was certain would follow the interchange of opinions. He is a great believer in the value of personal relations on Masonic matters.

He was also delighted to express again the appreciation he had voiced at the consecration on Monday of his pleasure in being present on that occasion. The ceremony, which in Massachusetts they style "dedication," proved to be longer and more elaborate than is the custom in New England, and the procession, or perambulation, after the Master has been installed was apparently entirely new to the visitors. Both of whom have been in England for the first time. He was particularly impressed with the oration of the Chaplain, and also with the very quiet and efficient manner in which the D. C. did his work, so ably supported by all the founders of the Lodge. He did not forget that, on his way to the Grand Temple from the Grand Officers' Room, he passed the portrait of George Washington, which has a place of honor on the wall on the first floor of the Freemasons Hall.

The problems with which the Grand Master of Massachusetts is faced differ in the main very slightly from those of the Grand Lodge of England, and are primarily concerned with the questions of making all the initiates into good Masons. The problem is complicated in America by the number of lodges containing 1,000 members and over; and Bro. Dean was much inclined to favor the English system of many lodges with a comparatively small membership. In the peak year 1921 some 30,000, initiates joined the Craft in Massachusetts alone, or as many as joined all the lodges of the United Grand Lodge of England.

The question, therefore, is how these brethren shall be instructed in the principles of the Craft, so that they become and remain thoroughly loyal and useful members of their lodges. To that end a system has been set up of non-ritualistic education, and Bro. Dean was glad to say that some 270 out of the 308 lodges under his control are now taking part in this scheme. Classes are formed attended by groups of initiates who are instructed in the meaning of the ceremony through which they have passed, and in the elementary history of the organization which they have joined. Other classes exist for the Fellow Crafts where the instructions are of more advanced and detailed character; and, finally, there is special

provision for Master Masons, who are encouraged after being put in possession of the wider information, to read and study for themselves. This system, it should be made clear, does not overlap in any way the instruction of these brethren in the ritual. It was definitely non-ritualistic, and the members of the various classes are tested in various ways to show that they have understood and appreciated what they have been taught. The necessity for this education is recognized; and without it there would be a risk of lapses or of brethren remaining uninformed, unintelligent, and, therefore, useless Masons.

Such a book as Sir Alfred Robbins' "English-speaking Freemasonry" would be invaluable as a text-book for general use in this system of non-ritualistic education.

With the further intention of making the growth of Masonry coincide with the full development of fraternal feeling, those responsible for the ruling of the Grand Lodge of Massachusetts brought before Grand Lodge last year a proposal to limit the number of initiates that any lodge might take to 20 a year. To us, accustomed to small lodges and to four or five initiates a year, the number seems extraordinarily high. Not so across the Atlantic. The proposal, which required a two-thirds majority, was not carried by a sufficiently large vote, and Bro. Dean expressed the opinion that he would rather have had this defeat than have the proposal carried by a very small surplus over the minimum vote required. The proposal will be brought up again, and meanwhile it will have been discussed and argued about, so that when next considered it will not be regarded as a novelty or as a revolution in practice. Bro. Dean frankly expressed the hope and belief that, when next it is considered, it will be carried by a majority large enough to justify its being made compulsory.

In view of this the Grand Master was greatly interested at Monday's consecration to hear a reference made to the desirability of the Lodge going slow in its early days, six candidates having been proposed for initiation. Such a figure would, of course, be regarded in the United States as almost absurdly small.

The effect of such a change would, of course, be far-reaching. It would lead almost certainly to the creation of more lodges, and thus tend to break down the present system of great accumulations of numbers. Bro. Dean mentioned that during the time following the war, when we in England created 1,000 new lodges, only 30 new lodges were authorized in his jurisdiction.

Massachusetts has adopted a system of plural membership very similar to

our own. When new lodges are formed, mainly by experienced Masons, they do not resign from the mother lodge; but when they have seen the new enterprise well launched and in safe hands, they do not continue in active office.

Another difficulty which the Grand Lodge of Massachusetts has to face is that the members of "subordinate" lodges (it is strange that in the land of liberty and freedom this word should be used where we speak of "private" lodges) are in the habit of thinking that Grand Lodge should do everything, and that nothing in the nature of voluntary contribution for benevolence, etc., should be expected from individuals. Each member of the subordinate lodges pays \$2 a year, which is sent to the Grand Lodge as a fund for benevolence and relief, etc. That body works, not like us, but with a budget, which is submitted to the September meeting of Grand Lodge in each year by the Board of Directors, and the appropriations for each head of expenditure must not be exceeded without very good cause being shown.

The Board of Directors, by the way, corresponds roughly to our Board of General Purposes, but has apparently more authority to act on its own accord.

The budget submitted to the Massachusetts Grand Lodge is largely based on the \$2 per head annual contribution, with, of course, the other ordinary sources of revenue. Grand Lodge is well able to calculate, what its revenue will be, and, therefore, what its expenditure may amount to.

Perhaps in time this budget system may be adopted by the Grand Lodge of England, whose finances at present are left entirely in the hands of the Finance Committee of the Board of General Purposes, and only appear in the report presented at the March meeting of Grand Lodge each year. These accounts deal solely with the accounts and payments of the previous twelve months.

Bro. Dean holds the opinion that the payment of this \$2 contribution is regarded by many as absolving the individual Mason from further generosity. The voluntary system of subscription upon which our three great institutions and the Freemasons Hospital rely for their maintenance every year does not exist side by side with an annual levy. Massachusetts, like the other Grand Lodges of the United States, can boast of very splendid works of benevolence, but they are to a great extent the outcome of bequests and legacies by the members of the Craft. There exists a fund of Masonic Relief corresponding to our fund of Benevolence, but the subordinate lodges are expected to go "fifty-fifty" in taking care of the cases of Brethren who have fallen by the way.

The splendid hospital at Juniper Hall, Worcester, some 40 miles from Boston, has recently been added to, and now includes some 70 beds. It is in a country district, where recovery can be achieved in ideal surroundings. We also give an illustration of the home at Charleston, some 50 miles from Boston, where 120 patients are received, mainly cases of incurable disease, arthritis, and other ailments for which no other provision is available. The center block is for married couples, and on either side are sections for men and for women. This has also been largely increased, thanks to the generosity of individual brethren, who have left large sums for the purpose. But an endeavor to raise \$100,000 by voluntary contributions took quite a long time to be completed.

There is a lesson for English Masons in this experience, that voluntary contributions, although they may involve greater effort in the collection and less certainty in the amount collected from year to year, have yet an advantage over the taxation system in that the interest of the individual Mason is better maintained under our system, although the task of administration is obviously easier under the other.

Bro. Dean is very proud of the library belonging to his Grand Lodge, which will, he hopes, some day be regarded as being as good as the famous Cedar Rapids Library of the Grand Lodge of Iowa. Indeed, it is not improbable that it can compare even now with Bro. C. C. Hunt's great collection of treasures. For years the Massachusetts G. L. Library has been carried on with no great show of initiative. Recently, however, that enthusiastic Masonic student and experienced librarian, Bro. J. Hugo Tatsch, has been called in, and he has been delighted and surprised at the Masonic treasures which he has found and which were practically unknown. He now spends every week-end in Boston, and is repaid for every visit by fresh discoveries of the greatest value and interest. Books have been discovered of which hitherto only one copy was supposed to exist, and that not in Boston. What were thought to be duplicates have in some cases proved to be earlier rare editions. Where duplicates do exist, it has been possible to have them disposed of for the benefit of the library, and steady work by a librarian and assistants, supervised and directed by Bro. Tatsch, has enabled the Grand Master of Massachusetts to feel confident that their library is a possession of very great value.

The Grand Master is elected for a period of three years, and Bro. Dean is now in the second year of his term. In some of the United States Grand

Lodges, there is a regular system of promotion from one office to another; such is not the case in Massachusetts. At present there are seven past Grand Masters living, which seems quite small by the figures in other states, where a new G. M. is elected each year.

Last year the Grand Master was absent from home for 200 days, and although Mrs. Dean accompanied him on some of his trips, it is clear that the duties of the office are certainly not a sinecure.

In the printed photograph of Bros. Dean and Balcom, the Grand Master is shown wearing the Paul Revere hat of tricorn shape, which has been worn by every Grand Master since the famous Paul Revere himself held that office.

Bro. Dean is himself what we would consider a typical American business man; he is, in fact, a manufacturer on a large scale, but his two sons now take most of the responsibility. Slight, keen-eyed, obviously interested in the position in which he has been placed, and ready to accept all his responsibilities, Bro. Dean has a kindly and sympathetic outlook on life which would make him an ideal ambassador and a worthy head of a great organization. Mrs. Dean and Mrs. Balcom have accompanied their husbands to England, and are proceeding with them to China, whence, after the dispatch of the business of their mission, they will proceed home via Japan. We wish them the best of luck, and hope to see them again in England.

The Secrecy of Masonry

SOLEMN OWLISHNESS SOMETIMES AFFECTED WHEN CRAFT IS MENTIONED

A proper guard upon heedless lips is enjoined upon all Masons. There are matters pertaining to the conduct of the Lodge, and to the larger things of the fraternity, that should not be discussed in the presence of outsiders. That this is true should not even require the telling. A like reticence holds true for affairs of the family; there is much of one's individual life that the wise man keeps to himself, as being no one else's business. Common sense is a sufficient guide in such cases for all by the hopelessly stupid or for the few who affect a studied air of secrecy where openness of manner and expression is indicated by the occasion. Such as the latter, in their capacity as Masons, put on an owlish demeanor any such time as the fraternity is mentioned in ordinary conversation. They imagine that thereby they become impressive, and are living up to the character of a Mason. The lips

of such a one will be tightly pursed, so that no chance word can escape. He assumes an air of detachment, as though for the time being he had moved into a world apart, where he is surrounded by impenetrable mystery. The impression is sought to be conveyed, most ridiculously, that the brother has taken on a load of secrecy almost too heavy to be born, and is likely to become permanently hump-shouldered because of its weight.

"I don't think that the Masons have any secrets at all!" So declared an observing lady to this writer a short time ago. She went on to give her reasons for such conclusion: "If one speaks of secrets to the average Mason he either looks praternaturally wise or else breaks out into a broad grin. In nine cases out of ten I know that the men who thus try to impress by solemnity or who seek to hide mental vacuity by a senseless grin would not know what to do with a really valuable and weighty secret, if such was entrusted to them." This good lady was able to penetrate the foolish affectation so often assumed, and came very near to the truth so far as the offending individuals are concerned. We are able to assure her that the proper secrecy of the Craft has to do with matters in which others could have no possible concern; that a full revelation of all that is withheld would not enlighten nor even interest the profane. The things pertaining to Masonry remain, or should remain, strictly confined to Masons. But to insure a proper and sufficient guard it is not necessary to assume the awful front of one having in charge the ultimate magic, revelation of which would wreck the universe.

On the other hand there are Masons whose tongues run apparently without any brain connections. They are of the sort who turn to Masonry as a subject for conversation, even to the dragging of it in when good taste alone would prevent. They are eager that everyone within hearing shall know of their fraternal relationship, imagining again that whoever may become aware of the fact will be greatly impressed. To prove their exclusive knowledge they "slop over," telling of matters that are often without meaning, and in every case are not among the concerns of those who hear. And as it happens that in every company there are some with long ears and unappeasable curiosity, the vanity of such a loose-tongued brother is played upon in effort to find out matters supposedly held in the security of faithful breasts.

The reader, if he has had any extended experience in the fraternity, will know of instances where the most intimate affairs of the lodges have in some such way become common prop-

erty, and are the subjects of general gossip. The names of those making application are told, and even results of the ballot are bruited abroad. All this to the delectation of any group of old women, of both sexes, in the neighborhood. If a petitioner is rejected for membership — certainly a matter strictly confidential — someone will run from the meeting to whisper such fact to his intimates, or perhaps to his wife. News of the rejection is thence spread about as effectually as though proclaimed by the official bellman. The most stringent laws of the Craft are thus wilfully violated by brothers whose minds are no more than sieves, through which everything leaks without hindrance. To such men confidences represent no more than matters to be specially and speedily broadcasted.

Many a good man has been thus humiliated and justly angered. Rejection in a Masonic Lodge carries with it no taint of dishonor nor reflection upon the character of the individual. It simply means that at least one member of the particular body is of opinion that the applicant, for one reason or another, will not fit in with himself or with the group to the furtherance of Masonic work and objects. A man is not accounted a crook, or immoral, or lacking in integrity because the ballot in a lodge has not resulted in his favor. But by the time the matter has gotten outside to become the subject of a gossip-mongers' session, the poor fellow's reputation is already ruined, and he is lucky if he escapes conviction of every crime on the calendar.

Masonry, like every other preferment or mark of confidence allotted to a man by his fellows, will go to the empty heads of some individuals. It shows in many ways. The youngster, being justly proud of the new relationship, is apt for a time to wear a conspicuous emblem, and prominently displayed. He is anxious that those whom he meets shall catch sight of the square and compass upon his lapel. Most of us have gone through that stage, some of us a long time ago. The manifestation is for us now a little amusing, but we view it with sympathy and understanding of the proper pride back of the showing. But, depend upon it, that youngster will hold as sacred beyond any chance of careless violation the things within the Lodge that some older brothers proclaim even to chance acquaintances and from the housetops.

There is another element of Masonic secrecy. That is in keeping the secrets of a brother, confided as such, inviolate as our own. This has been the subject of much writing of late. It is

pertinently asked by what right any brother bings to another his ill-natured criticisms, and by reminding his listener of the Masonic relationship, insures that his own ill-breeding and mean disposition shall escape discovery. He is willing to sow the seeds of suspicion; he must hope in his own heart that these will grow and ripen to a harvest of ill-feeling and dislike. Yet he is ashamed or afraid to be known as initiating the trouble. Does Masonic secrecy warrant the putting of a seal upon the lips of someone to whom the whispered confidences are repugnant as being un-Masonic in spirit and expression?

If in a time of mental stress or occasion of real difficulty one Mason reveals to another the matters that burden his mind, perhaps beyond a further bearing without the relief of confiding in another, it should need no pledge of secrecy to keep whatever is involved in strictest confidence. The appeal is made to a brother for comfort or advice; what passes between these two is as sacred as are the secrets of the confessional when told to the priest. To the appeal thus made the true Mason will respond with the best that is in him, and will faithfully and forever guard his brother's secret as his own.

Many of us have during the years listened to such confidences, poured from overwrought souls. For the credit of Masons and Masonry be it said that rarely has a brother proven unworthy of the trust reposed. But we hasten to dissociate such calls for Masonic secrecy from the piffle or the meanness that is so often made the subject of an enforced and unjustly demanded confidence.

Not all will agree with what is written just above. It is but just that what is stated and argued against our position shall also be made plain and understood by the reader. For such purpose we take the following of clear statement from the *Missouri Freemason*:

"It is suggested that the definite demand by one Mason of another to regard a communication as secret, as covered by Masonic obligation, should never be made except in matters of grave and serious concern. With such suggestion we must totally disagree. It is a limitation of the scope of Masonic duty exactly analogous to those interpretations of the law made by the Jewish scribes, so severely denounced by Jesus of Nazareth, as making it 'of none effect.' And besides how shall we learn to run if we never walk? If we cannot be secret in small things who will trust us in great?"

"We are none of us perfect; we all have moments of weakness, of carelessness. We make unguarded statements, we express irritation, anger or suspicion. We say unjust things on the spur of the moment. Suddenly we realize it, and some idea comes to us of the mischief, or the embarrassment to ourselves or others that may ensue if what we have said is repeated. But we are speaking to a brother Mason, we are on the square, and we remind him that it is to go no further. What is this but the confidence that should exist between friends? And what is a friend for if we cannot talk freely with him? Not only wisely, but also foolishly? A real friend will guard our folly even more carefully than things of greater import, for it is the trifles, the little things, that weigh most in every life. The great things are built upon and out of the little ones."

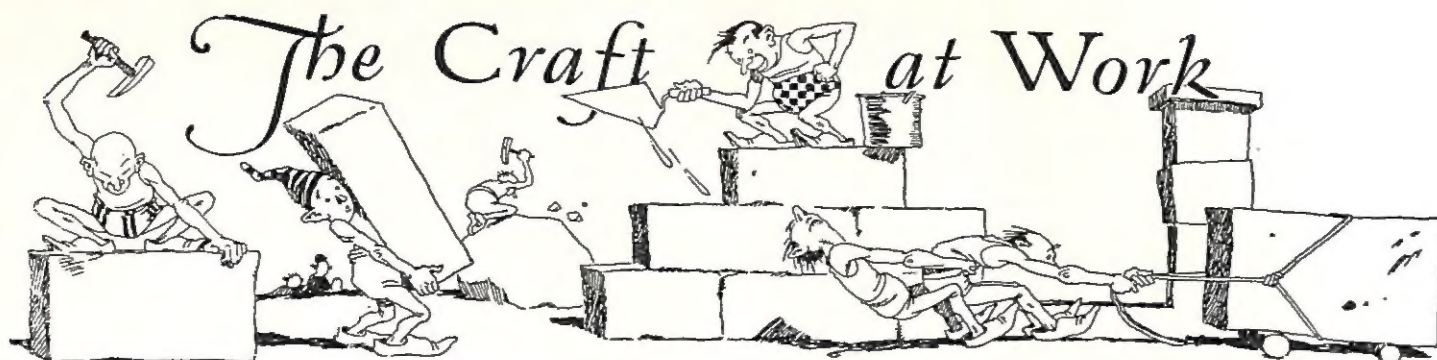
Theoretically our editorial brother is right. One should be able to confidently rely on the wisdom and common sense of his brother. The careless word, the mean criticism, should be buried in silence so far as the Masonic hearer is concerned. It should never be repeated or peddled about to create bitterness and strife. But a sad experience teaches that too often the one hearing remarks that should never have been uttered, that should never go further, makes a business of repetition because he has not learned to control his tongue. Such being the case the responsibility throws back to the one making statements that require secrecy to avoid trouble. These must understand that they are wholly responsible for their own follies, and that mere gossip, ill-natured or unwarrantably critical, is not a matter to be guarded by the seal of Masonic secrecy.

Whatever be the conclusion of the reader as to this latter phase of the subject — and there is room for a wide difference of honest opinion — there will be few to disagree with what is stated in the opening paragraphs.

—J. E. M. in *The Masonic World*.

IRREGULAR BODY

Recent information tells of a so-called Masonic organization in Cuba bearing the name of "Gran Oriente Nacional de Cuba." This organization is composed of a few expelled Masons and some who have never been Masons. A Mason in Cuba writes, "They exist only because of the deficiency in the laws of Cuba that do not let us send them to jail." This information is given out that there may be no misunderstanding regarding the Masonic connections of this organization.



TO INCREASE ATTENDANCE

The new Master of Mizpah Lodge No. 639, St. Louis, Mo., has resolved to become personally acquainted with every member of his lodge and strive to attract the interest of those who have not been in frequent attendance. At first he tried the experiment of telephoning some of those who were absent from the meetings and obtained such gratifying results that groups have been appointed in each district to get into contact with their neighbor members of the lodge, with the view of a revival of interest among those who seldom, if ever, attended, as well as strengthening ties with those who do.

REMEMBERED IN WILLS

Masonry and Masonic charities in Wisconsin were benefited by the wills of two members of the fraternity who died during the past month, according to the *Masonic Tidings*.

Royal Siedentopff, a member of Henry L. Palmer Lodge No. 301, of this city, left an estate of approximately \$250,000, about one-half of which will eventually go to that lodge to establish a fund to be used for needy widows and orphans of former members of the lodge. The will provided that after the payment of several bequests his estate is to be divided into two trust funds for the benefit of his widow and brother. At their death, one-half of the combined fund is to go to Palmer Lodge, one-fourth of the remainder will go to the Masonic Home at Dousman. It is estimated that the fund which will eventually come to the lodge will aggregate \$100,000 or more.

The second bequest was contained in the will of John E. Krines, of Milwaukee, who left an insurance policy of \$5,000 to the Grand Lodge of Wisconsin to be used in the erection of a Masonic hospital. While no steps have been taken in this state toward the erection of such a hospital, the desirability of such a project is conceded, and eventually something of this kind will be attempted. The fund provided by Mr. Krines will be allowed to accumulate until that time.

REGULATIONS ON CRAFT

EMBLEMS MADE STRICTER

Grand Lodge proceedings during the past six months show that the effort by American Grand Lodges to check the use of the name "Masonic", or emblems, symbols, or insignia in general, for private, political, business, or social purposes, is passing from the level of tentative, experimental efforts to determined and definite action, states an article in the *New York Masonic Outlook*.

The Grand Lodge of Colorado does not stop with the prohibition of the use of the name or an emblem, but goes further to prohibit any attempt, however disguised, which does in fact try to capitalize the Fraternity in behalf of private interests.

The Grand Master of Indiana charged the members of his jurisdiction "to in no way permit the roster of your membership to be furnished to anyone for commercial purposes, or in any way imply that your lodge or the Grand Lodge is sponsoring any business."

The By-Laws of the Grand Lodge of Missouri prohibit the use of the name "Masonic" or "any term, sign or symbol of Freemasonry for commercial or business enterprises."

The Grand Lodge of Texas "prohibits the use of the word 'Masonic', and all like terms, as well as Masonic emblems, on signboards, business cards or stationery, or in any other way for the purpose of advancing the secular interest or business or political fortunes of individual Masons."

The Grand Lodge of Washington ordains that "no Mason shall exhibit any Masonic emblem upon any sign, flag or banner, except in a Masonic procession, nor upon any place of business or in connection with any business advertisement."

The Grand Lodge of Michigan "makes the use of Masonic symbols in business a Masonic offense." And in that state if the offense be committed by a person not a Mason such a one can be proceeded against under the state law.

Under New York State law it is a

misdeemeanor for any person willfully to wear or to attach to any motor vehicle a Masonic emblem to which he is not entitled.

KING'S SON-IN-LAW TO CANADA

If rumor speaks true, the Earl of Harewood, former Viscount Lascelles, and husband of Princess Mary, will be the next Governor-General of Canada, in succession to Lord Willingdon, according to the *London Freemason*. Canada's gain will be the loss of West Yorkshire (England), the article continued, for, since his appointment as Provincial Grand Master of West Yorkshire, Lord Harewood has been indefatigable in fostering the interests of the Masonic Fraternity. This is true of the Mark Lodges as well as of the Craft, for Lord Harewood is also Provincial Grand Mark Master.

NEW HAMPSHIRE

HONORS FIRST G. M.

Over \$1,500 have been raised by voluntary subscriptions among the members of the Masonic fraternity in New Hampshire to place a memorial window in the Washington Masonic National Memorial in Alexandria, Va., in honor of John Sullivan, of that state. This great Mason and patriot was a Major-General in the War of the Revolution, under Washington, and was the first Grand Master of Masons in New Hampshire.

CANAL ZONE

Balboa, C. Z.—During the recent visit of Grand Commander John H. Cowles, of the Supreme Council, Scottish Rite of the Southern Jurisdiction, U. S. A., a special meeting was held in the Scottish Rite Temple here to confer the Thirty-third Degree upon Colon Eloy Alfaro, in compliance with the request of the Grand Commander of the Supreme Council of Ecuador, Rodrigo Ycaza. A large number of prominent Thirty-third Degree Masons of this section witnessed the ceremonies. Among those present were William M. James, 33°, deputy of the Supreme Council of the Southern Jurisdiction; Carlos Endara, 33°, Lt. Grand Com-

mander of the Supreme Council of Panama, and Gerald D. Bliss, 33°, of Cristobal, representing the Supreme Council of the Northern Masonic Jurisdiction, U. S. A. Grand Commander Cowles officiated at the ceremonies, and presented the designate, Mr. Alfaro, with a Thirty-third Degree pin.

Others receiving the degree at this time were Oliver Bullock and Gilbert Bullock, of the Scottish Rite Bodies of the Panama Canal Zone.

ICELAND'S 1,000TH

ANNIVERSARY

Senator Peter Norbeck, of South Dakota, has been selected to head the American delegation to attend the one thousandth anniversary of Iceland's statehood. This celebration is to be held on June 26. Representatives of every parliamentary government have been asked to attend the millennium.

This celebration should be of especial interest to Americans, as Leif Ericsson is conceded by many historians to have discovered the mainland of this continent 500 years before the attempted trip of Columbus to India when he touch upon some islands off the American coast.

The national house of representatives has appropriated \$50,000 for the presentation of a statue of Ericsson to Iceland. This early explorer has been given too little credit for his discovery.

U. S. LODGES TO VISIT

CANADIAN LODGE

In response to an invitation from a lodge in Hamilton, Ont., members of St. John's Masonic Lodge No. 28, of Hannibal, Mo., and of Tyrian Lodge No. 333, of Springfield, Ill., will visit that city to exemplify the ritualistic work as given in those lodges. Plans are now in progress to make this fraternal visit to the Canadian lodge early in September, and, if they are carried out, the degree team of each lodge will confer the Master Mason's degree upon a candidate and thus the work of three jurisdictions will be exemplified.

The idea has been enthusiastically received by the members of the lodges in Hannibal and Springfield, and it is expected that a large delegation of Masons from this section of the Middle West will make the pilgrimage if the invitation is definitely accepted.

NOTED MASON DIES

The Earl of Kintmore, K. T., G. C. M. G., who died at London, Eng., recently, had an enviable Masonic and civic career. Before 1880, when he succeeded his father as ninth Earl, he had been Conservative candidate for Chelsea, where he had been initiated at the White Hart Hotel some years previously. He was Grand Master of

the Grand Lodge of Mark Master Masons 1884-86, when he became Pro Grand Master to the Prince of Wales, afterwards King Edward VII. He had previously been Deputy Grand Master in 1881. In 1901 he had the honor of installing the Duke of Cannought as Grand Master of Grand Mark Lodge.

In Scotland he was for over 50 years a member of the Supreme Council, 33°, and acted for many years as Sovereign Grand Commander. He had also acted in 1880, as substitute Grand Master Mason of Scotland. He was governor of South Australia for a term of six years.

THREE GENERATIONS

MEMBERS

Father, son and grandson, representing three generations, are members of the same Masonic lodge, Bokchito No. 253, at Bokchito. The father, F. M. Lutes, has been a member of the Fraternity for sixty years, having been made a Mason in Proctor Lodge No. 213, Beattyville, Ky., in 1870. He later moved to Oklahoma and transferred his membership to the lodge there. In spite of his advanced age, Mr. Lutes is able to read and write without the aid of glasses.

POLAND'S NEW COMMANDER

Warsaw, Poland—Stanislaw Stempowski, who has served as Grand Secretary General of the Supreme Council, Scottish Rite, for a number of years, has been elected Grand Commander of that body to succeed Andre Strug, who retired from that position recently. Mr. Strug will continue his services in Scottish Rite Masonry as an active member of the Council.

The vacancy in the office of Secretary General left by the selection of Mr. Stempowski as Grand Commander has been filled by the election of Charles Szeinbok.

Freemasonry in Poland labors under many difficulties, and is confronted by many obstacles, but it continues to flourish and make headway.

ROUMANIA EFFECTS

UNIFICATION

Bucharest, Roumania.—It is reported that the Transylvania Grand Lodge of the Rite of St. John has united with the National Grand Lodge of Roumania, of which Prince Bibesco is the Grand Master. This union will settle to some extent a problem that has existed in Masonic circles in this country since the World War.

After that period of conflict, when Transylvania, which had been a part of Hungary, was given to Roumania, the lodges that had existed under the Grand Lodge of Hungary, composed largely of Hungarians, were not inclined to

fraternize or to establish friendly relations with the Masons in Roumania.

The Grand Lodge of Hungary was generally recognized as a regular Grand Lodge, but when Hungary became a kingdom, Masonry was prohibited in that country, and so these lodges in Transylvania—now a part of Roumania—were left practically without a governing body other than they called themselves the Transylvania Grand Lodge. The union with the National Grand Lodge of Roumania comes as a pleasing solution. In the name adopted by the united bodies the identity of each is retained—it being that of the "Federation of the Symbolic Lodges of the Rite of St. John within the National Grand Lodge of Roumania."

ATTEMPTS TO REORGANIZE

Recent information from Italy states that M. Letti, who was a member of the Supreme Council of Italy that was looked upon as irregular by the supreme council, of this country, was now endeavoring to revive Scottish Rite Masonry in Italy by taking such members of the supreme council with which he was connected and those of the regular supreme council that he could persuade and establishing a supreme council of Italy.

It is stated further that this proposed supreme council would have its headquarters in London, England. That is a point that would cause quite a bit of dissension. Although all members of the fraternity would rejoice in the re-establishment of the Scottish Rite in Italy, its headquarters must necessarily be in Italy. It is doubtful if a supreme council could gain recognition that had organized in one country and had its headquarters in another.

It is very desirable for Masonry to be re-established in Italy, but equally as desirable that when such re-establishment is effected that there should be only one Masonic organization and not two, each setting forth its own regularity and the irregularity of the other. For no matter how much the existence of the Fraternity in that country is wished for, it must be regular in every respect before recognition can be gained.

It was reported some time ago that one Frosini, an Italian, formerly connected with Freemasonry in Italy, was spreading the report that Mussolini had consented that there should be established in Italy a regular Freemasonry under the Fascist regime and regulations, and he was claiming to make Masons out of Italians living in the United States and sending them certificates of membership. These proceedings are very irregular, and should receive no consideration from any Masonic body in this country.

GEORGE WASHINGTON

All of the exterior of the George Washington Masonic National Memorial building at Alexandria, Va., will be completed this year according to present plans. The interior will then remain to be finished next year, thus permitting the dedication of the structure on the 200th anniversary of Washington's birth, Feb. 22, 1932.

It will be remembered this gigantic enterprise (the largest thing of the kind ever undertaken by Masons in a national way) is being sponsored by a national association of the same name made up, for the most part, of present and past Grand Masters of the various states. At the meeting of that association last month—it meets every year on Washington's birthday at Washington, D. C.—every state was represented with four exceptions: Wisconsin, Kansas, Nevada and South Dakota, and Kansas Grand Lodge was in session, thus accounting for the absence of her representatives.

The building is being constructed from money voted to the project by Grand Lodges and other Grand or Supreme bodies, as well as by the aid of private contributions. A majority of the states have or will donate sums equivalent to \$1 for each Master Mason in its jurisdiction. Several states are far above their quota. Others are far below theirs. At the meeting of the association the financial report for 1929 showed the amount received through contributions from various Grand jurisdictions during the year ended Feb. 14 last, aggregated \$225,543.30. This was smaller than in the like period the previous year, when it amounted to \$254,437.25. Expenditures, however, were heavier, those in the latest twelve months being \$323,772.78, as compared with \$208,001.32. At the opening of the 1929 year there was a surplus of more \$112,000 in the building fund, from which was drawn the difference between receipts and expenditures.

According to M. W. Bro. J. Claude Keiper, Secretary-Treasurer of the Association, the latest twelve months were also marked by a considerable increase in the number of Grand Lodges which have reached a standing of 100 per cent of their quota on the \$1 per capita basis. The total at the same time last year was 18, whereas this year it was 24, and since Feb. 14 another was added to the list. Two others had reached a percentage of 99 or over. In addition to this some 15 of the 49 Grand Lodges are now collecting \$1 from each newly-made Master Mason.

A feature of the meeting this year was the presentation and use for the first time of a set of chimes. These

were the gift of M. W. Bro. Louis A. Watres, president of the association, at a reported cost of \$30,000. They had been temporarily installed on the eighth floor of the structure, and their ringing carried first knowledge to the representatives assembled of their donation by the Past Grand Master of the Pennsylvania Grand Lodge.

After the final session of the association, contracts were closed for completion of the structure, including the partly finished tower unit, another as yet untouched, and the massive observation tower to cap the building. In all, the work to be completed measures 143 feet in height, but the comparative narrow breadth makes it a relatively small undertaking as compared with the main structure. Letting of these contracts followed receipts of approximately \$140,000 from the various representatives, which, with the surplus remaining after shutdown of the work last fall, on account of cold weather, made this action practicable.

Recognizing the need for a substantial sum beyond that required for completion of the memorial structure, in order that its interior finishing and equipment may be in keeping with the enterprise as a whole, the New York Grand Lodge plans to raise an additional \$200,000, which will raise its contribution to approximately \$550,000. When this has been accomplished, the percentage of that Grand jurisdiction will be among the highest.

New officers of the association were elected as follows: For president, Louis A. Watres, of Pennsylvania; for first vice-president, James R. Johnson, of South Carolina; for second vice-president, Harry G. Noyes, of New Hampshire; for third vice-president, Bert S. Lee, of Missouri; for fourth vice-president, George L. Lusk, of Michigan; for secretary-treasurer, J. Claude Keiper, of Washington, D. C. Directors for three years: Melvin M. Johnson, of Massachusetts; William S. Farmer, of New York; Arthur K. Lee, of Wyoming; Ralph E. Lum, of New Jersey; Charles C. Clark, of Iowa, and Oliver Day Street, of Alabama.

A READER'S GUIDE TO
MASONIC LITERATURE

The issue of a third edition of "A Reader's Guide to Masonic Literature," published by the Macoy Publishing and Masonic Supply Company, New York, illustrates how a stray thought may develop into something undreamed of. Last September, while pondering upon Masonic book titles, Bro. J. Hugo Tatsch, P. M., conceived the idea of preparing a list of available Masonic books—something that could be used in answering the questions which are put

to lodge officers and brethren generally by newly raised Masons relative to the literature of the Masonic Fraternity. Acting immediately upon his inspiration, he prepared the first draft of a descriptive booklet which has since become one of the most popular things of its kind. Seventeen thousand copies have been printed for gratuitous distribution to the last few months.

The keynote of this 32 page brochure is availability. Many Masons have been disappointed in their search for desirable books when learning that they were out of print. Bro. Tatsch's booklet is restricted to such titles as can still be had, and only the truly representative books of the principal classifications are listed. History, biography, ethics, philosophy, the ancient mysteries, symbolism, mysticism, legend, tradition, folklore, jurisprudence, fiction, speeches—these are the subjects covered. Because of the interest taken by many Masons in Rosicrucianism and Theosophy, a few typical and conservative volumes on these topics are mentioned in the latest edition of the Guide. A special brochure, "A Reader's Guide to Occult Literature," will appear later in the year.

An interested Mason can obtain a free copy of this Masonic booklet by addressing the Macoy Publishing and Masonic Supply Company, 35 West 32nd Street, New York, N. Y.

AN ILLINOIS EDICT

To the Worshipful Masters, Wardens, and Brethren of Constituent Lodges, A. F. & A. M., of Illinois, Brethren:

My attention has been called to the enthusiasm on the part of many of our brethren for or against candidates for political offices. Some of the lodges have gone so far as to have arranged certain nights which they name for their favorite candidate or friend.

You know and I know that Masonry takes no part in politics. It would be a great calamity to our fraternity if we should ever for a moment permit politics to get into the lodges. Realizing the great danger there is in this, and feeling as I do that the Masons who are responsible for this condition have not meant to do anything that would be harmful to Masonry, yet the thing they are doing has it in elements of danger.

Therefore, it is ordered that no lodge, gathering, club, association or organization of Masons within the State of Illinois have any right or function or meeting or any other feature for the purpose of aiding or defeating any candidate for political office. No political literature shall be read, distributed or permitted to remain in or about the lodge.

Lodges are expected to stay out of politics. Let us understand that politics and religion in no form or in any manner be brought into our lodges. I feel sure that all the Masons in the state of Illinois will join with me in this sentiment and that all will realize the wisdom of the course outlined. I feel sure that so far as anything has been done contrary to this expression, it has been done through thoughtfulness, too much concern or kindly feeling toward some candidate, but, we must realize that it would be harmful to Masonry if such practice were permitted to continue.

It is ordered that this edict be read in full in open lodge at the first stated meeting after it is received; and it is further ordered that it be entered in full upon the records of each lodge and be made a part of the proceedings of said lodge at the meeting at which it is read.

Given under my hand and seal of the M. W. Grand Lodge, A. F. & A. M., this 21st day of April, A. D. 1930, A. L. 5930, at Chicago, Illinois.—E. C. Mullen, Grand Master; Richard C. Davenport, Grand Secretary.

MASONIC HOME GIRL WINS

Highest honor for scholarship in the senior class at Soldan High School, St. Louis, Mo., was awarded to May Holmes, of the Masonic Home of Missouri. A four-year scholarship at Washington University is the reward that goes with this honor. To be the one among a class of 189 to win this honor is quite a distinction. She will enter the university next September.

This is not the first time that the Masonic Home has produced an honor student, as 13 girls within the last ten years have won high school honors.

LONDON PLANS NEW TEMPLE

Another Masonic temple is to arise in Great Queen Street, London, Eng. This is to be built by the Grand Lodge of Mark Master Masons. At present this Grand Lodge meets in a building leased from the United Grand Lodge of (Craft) Masons, and in consequence of the existing scheme for the erection of the Masonic Peace Memorial, it will not be possible to renew the lease which expires in 1938. So the Grand Mark Lodge has purchased property on Great Queen Street on which it plans the erection of a temple. The cost of the site

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and of the new building is estimated at £140,000, which can be met by the payment of £5 by every registered Mark Mason. The scheme has been approved by representative gatherings of London and Provincial Mark Masons.

FLAGS RESTORED

In recognition of their services in restoring four Revolutionary flags, property of the lodge, Alexandria-Washington Lodge No. 22 of Alexandria, Va., gave a reception in honor of George H. Carter, Martin R. Speelman, William W. Maloney, William G. Walde, and Paul J. Mass, of the Government Printing Office in Washington.

The flags which were lost for about fifty-five years were discovered some time ago in the attic of a building which was being renovated. They were in the lodge room in the City Hall when that building burned in 1871 and were missed when lodge members checked up on the property that had been saved from the fire. Their discovery after being lost for such a long time was virtually an accident.

Mr. Maloney and Mr. Walde, honor guests at the reception, are considered two of the foremost experts in the country in the restoration of rare documents and other articles of like character and they gave interesting talks in connection with some of their work.

FUND AIDS STUDENTS

During the eight years since the organization of the Masonic Students' Loan Fund in North Carolina, \$75,000 has been contributed to that fund by the Grand Lodge, Grand Chapter, R. A. M., the Scottish Rite and Knights Templar of this state. This fund has been distributed among thirty-one colleges in the state to be loaned to those students in need of funds to complete their education.

The fund is placed in the hands of the college authorities and upon them is placed the responsibility of choosing to whom the loans shall be made. They have been requested to give preference to seniors and juniors, in order to both select the better risk and also make a quicker turnover of the money, and thereby aid the greater number. Also, it was explained that the colleges had been requested not to give any preference on account of Masonic membership of family connections, but to treat all alike.

SON'S MEMORIAL TO FATHER

As a memorial to their father, the late John S. Loomis, his sons, Sherman, Guy, and Harry Loomis, have presented to Greenwood Lodge No. 569, New York, N. Y., the sum of \$1,500 to be used as a loan fund for purposes of charity needs of members of the lodge.

The fund, which will be administered by the trustees, obviates the necessity of lodge members, pressed for immediate funds, applying to loan sharks and others for assistance.

MASTER AT TWENTY-FIVE

Charity Lodge of Jaffrey, N. H., claims to have one of the youngest masters of a Masonic lodge in this state in Alfred Hamill, who was installed recently at the age of 25. On the list of officers appear the names of several who are in the neighborhood of 30 years of age, making it an exceptionally young group of Masonic officials.

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PASSION

By MELISSE LePOSTE

Passion is a term that is generally misunderstood, misconstrued and frequently abused. Passion is confused with sensuality; the average person thinks of it as relating to the animal appetites, while on the contrary sensuality relates to the animal appetites and passion relates solely to the emotional nature. The degree of passion indicates the degree of fervor or feeling; it is spiritual, as for instance when we speak of the Passion of our Lord, we speak of his sufferings in the Garden of Gethsemane—the garden of abnegation—the sacrifice of the personal desires. Passion is high wrought emotion and it is always kindled by the love of something.

To be a great orator, a man must have a high degree of passion as well as rhetorical skill. To be passionate is to be capable of or affected by a strong or intense emotion. To be passionless is to be without anger or emotion, not easily excited, void of suffering, painless.

There never was a passionate man or woman but could be driven to anger, regardless of the degree of their self-control; they might conceal it but they feel it. The only antidote for anger in a passionate being is the cultivation of charity and broad sympathies; then the passion runs into the channel of higher thought. Self-control is a concomitant of power.

To be passionate is to be full of power, full of the zeal of living. The more we love life, the more passionate the nature, the more passion and the more interest. Passion generates enthusiasm that reaches beyond the physical confines. A ruling passion conquers reason and achieves expression in spite of obstacles—it is the cry of the being—"This one thing I do."

The plumage of the peacock was designed and fashioned by the hand of passion, the race horse is a passionate creature, full of enthusiasm, the American Beauty rose blushes with passionate joy and exhales a perfume that is distilled from the language of love.

Passion is not of the flesh but of the spirit; the heart is the seat of passion; passionate people are heartfelt and sympathetic; passion fires the possessor to deeds of excellence. We speak of a fiery nature or a spirited person and then confuse this fire with the animal senses, for indeed fire is spirit.

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If the mass of humanity could be baptized with this fire, how the dull clods would be quickened into newness of life, and the son of human achievement would rise full orb'd to the zenith of its power!

"Freemasonry in the Thirteen Colonies," by Hugo Tatsch (Macoy, N. Y.) a very well written treatise showing the early development of Masonry in this country, the struggle to establish and maintain the various lodges. Competition by the various grand lodges to establish lodges even outside of their territorial jurisdiction led to ill feeling amongst Masons. To one that is interested in early American history, this book will prove very interesting from the standpoint of historical facts and the Masonic influence in the establishment of our republic. The author has not taken statements for granted, he has delved into records, and has done a great deal of research work in compiling this book.

12 STATES REPRESENTED

Twelve states were represented by 27 visitors at a special communication several weeks ago of Kanawha Lodge No. 20, of Charleston, W. Va. There were also about 15 visitors from different counties in West Virginia. The occasion was the raising of four candidates to the sublime degree of Master Mason.

The states beside West Virginia represented at the meeting included: Missouri, Wisconsin, Ohio, Kentucky, Texas, Pennsylvania, Georgia, Virginia, New York, Indiana, Illinois, and Maryland.

VISITS OVER 8,000 SICK

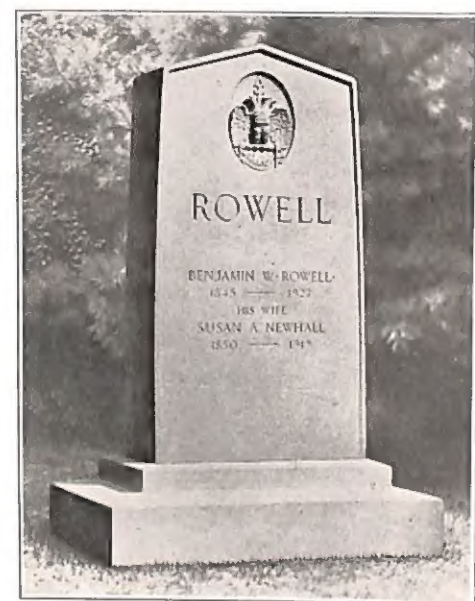
One Mason, who has kept an account of his visitations to the sick, during the last 19 years, has made over 8,000 such visits, according to the Iowa *Grand Rapids Bulletin*. This member of the fraternity, who does not wish his name revealed, does not restrict his visits to Masons, but seeks out all who

are in need of cheer.

During the past year 560 different persons were called upon, totaling 1,176 calls, and 1,028 of these included fruit and flowers that were purchased at his own expense.

SOME HISTORIC DATES

Sixteen oldest American Grand Lodges, with date when organized: Massachusetts, July 30, 1733; Pennsylvania, February 2, 1764; North Carolina, January 14, 1771; Virginia, May 6, 1777; New York, September 5, 1781; Georgia, December 16, 1786; New Jersey, December 18, 1786; South Carolina, March 24, 1787; Connecticut, July 8, 1789; New Hampshire, July 18, 1789; Rhode Island, June 25, 1791; Vermont, October 14, 1794; Delaware, June 6, 1800; Colorado, August 2, 1800; Kentucky, October 16, 1800; Ohio, January 7, 1808.



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ALL SORTS

WHAT, HO!

He (on telephone): "Hello, darling, would you like to have dinner with me tonight?"

She: "I'd love to, dear."

"Well, tell your mother I'll be over at seven o'clock."

ENTIRELY DESTITUTE

Judge—"Have you anything to offer the court before sentence is passed upon you?"

Prisoner—"No, yer honor; me lawyer took me last dollar."

SOMETHING COMING

Sambo—"Did Brudder Brown gib de bride away?"

Rastus—"No, sah; he gwine let de groom fin' her out for hisself."

POLITE

A newly-married couple stopped for lunch at an hotel where the manager was over-attentive. For the tenth time he sailed up:—

"And what can I do for you now, sir?"

"Some honeymoon salad, please."

"You have me there, sir," replied the manager. "May I ask what it consists of?"

"Just lettuce alone."

ONE REASON

A car manufacturer decided not to call his new car "the Coolidge" for fear that it "might not choose to run."

NOT IN N. E.

On a branch line:

"Is this train on time?"

"No. We are two hours late."

"Do you ever keep on schedule?"

"We don't pay much attention to keeping on the schedule. We are lucky to keep on the track."

ONE CHANCE

Doesn't it give you a thrill to control something?

Maybe you can't have your say with your wife, but you can snap off that radio program.

KEEPING UP TO DATE

His Wife—"I do wish I had a new evening frock. Everyone will recognize this old one."

Mr. Nickelpinch—"Oh, just cut a little off each end and they'll think it's brand new."

A CHESTNUT

Elizabeth had not heard from Bill for a long time. Finally there came to her doorstep a very large box. Elizabeth fainted when she read on the label: "Bill inside."

BRIGHT!

Coroner—"Are you sure that it was midnight when you heard those two shots fired?"

Witness—"Yes. I was in the garden and noticed the sun dial."

Coroner—"How could you do that in the dark?"

Witness—"I had a flashlight."

ANOTHER

"Waiter, take this steak back."

"I can not, sir! You have bent it."

UPPER DIMENSIONS

In the course of the trial the judge turned to the negro woman on the stand and asked:

"How old are you?"

"I se seventy-three-jedge."

"Are you sure?"

"Yass, suh."

Mandy, you don't look seventy-three."

"I se sure, jedge."

After a few moments the trial was interrupted by Mandy.

"Jedge, I se mistaken about my age being seventy-three; that's my bust measure, suh."

MODERN

"I saw in the paper where a widower with eight children married a winow with seven children."

"That wasn't a marriage. That was a merger."

NOT APPRECIATED

"My little sister is awfully lucky," said one little boy to another.

"Why?"

"She went to a party last night where they played a game in which the men either had to kiss the girls or pay a forfeit of a box of candy."

"Well, how was your sister lucky?"

"She came home with thirteen boxes of candy."

JURY NO PLACE FOR HIM

Judge—Why are you so sure this man is disqualified for jury service when you haven't even asked him a question concerning his views?

Lawyer for the Defense—The fact that he looks actually intelligent ought to convince you that he doesn't belong on a jury, your honor.

TAKING HIM AT HIS WORD

The motorist had had a slight accident with his light car on a country road. He limped painfully to the nearest farm house to call up the local garage.

"Hello," he said, as soon as the operator had connected him, "I've turned turtle. Can you do anything for me?"

"I'm afraid not," came the answer in a sweet feminine voice, "you must have the wrong number. What you want is the zoo."

BUT HE DID NOT SAY IT

Customer: "I don't like these pictures. They don't do me justice."

Photographer: "Justice? Lady, what you want is mercy."

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